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THE Hindu Message

A Weekly Review of Indian and World=Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of Inida.

THE MEN OF INDIA—IV.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

On earth is here the land of charity;
The land of overflowing love is here;
When stricken sore by hunger or by fear
A stranger seeks our home or polity
Our home and land will e'er wide open be.
But when grim godless tyrants force the tear
To flow from blameless eyes, our sword is near
To strike down ill and make the captive free.
But all through life our rapture sweet, supreme
Is in enthroning love on purity
And live in light of our beloved's eyes.
We own the sweetest joy in Godward dream
And pure devotion's singing ecstacy
Which bring within the heart God's paradise.

The fifth year of the "Hindu Message" commenced with November. We request our subscribers to remit their subscriptions for the fifth year at an early date. As it would cost two annas extra now to send the Journal by V. P. P., we shall adopt this course in the last week of November, only in the case of those whose subscriptions have not been received by Money Order in the meanwhile. Our subscribers and readers would greatly help the cause we stand for if they would take a little trouble and secure for us two new subscribers each for the current year. We fully rely on them to render us this much help.

***

We have great pleasure in announcing that from next week forwards we shall publish a masterly criticism of Aurobindo Ghose's Essays on Gita from the pen of Professor K. Sundararama Aiyar M. A. There are forty essays on the whole and each issue will contain the criticism of one Essay.

***

The arrangements for the issue of the Medical Supplement are now complete and we are able now to announce that from the 1st of December there will be issued every week with the "Hindu Message" a Medical Supplement consisting of four pages to begin with. It will be conducted by special Professional men who are well-versed in the ancient Hindu system of Medicine—Ayurveda, and shall contain notes, original articles and useful hints. The Unani and the British systems of medicine also will be dealt with but the policy of the Supplement will be the advocacy of the Ayurvedic System. Ancient simple methods of Hygiene and Sanitation will be expounded in special articles. In short, every effort will be made to render the Supplement quite useful. The Supplement will be sent free to all subscribers who have paid the full subscription of Rs. 6/-per annum. To the Students who have paid Rs. 3-13-0 only the Supplement will be sent if they pay the balance of Rs. 2/3. If the Supplement alone is required it will be sent regularly for Rs 3/- only per annum post free.

Manager,
'HINDU MESSAGE.'

The foolish undertake a trifling act, and soon desist, discouraged; wise men engage in mighty works, and persevere.

Events of the Week.

The Government have appointed M. R. Ry. C. Ramalinga Reddi Garu M.A., F.M.U., as a Member of the Committee appointed in G. O. No. 1557 Law (Education), dated 25th October 1921 to consider the applicability of the report of the Calcutta University Commission to South India and to make suitable recommendations to Government.

* * *

Section 16 of the Treasure Trove Act (VI of 1878) requires the Collector, should he desire to acquire any treasure, to pay to the claimant a sum equivalent to the value of the materials plus one-fifth of such value. It is clear that the market value of such treasure may be greatly in excess of 120 per cent of its intrinsic value. This fact, it is believed, operates to prevent the declaration, by the finders of treasure trove, of coins and other antiquities which may fall in their possession.

The Government of India have considered the matter. They are not in favour of any amendment of the Act in the direction of permitting or requiring a larger payment to the claimant. It is clear that the market value of an antique is dependent upon a variety of factors and cannot be foretold with accuracy at the time of acquisition. The circumstances also in which a find may be made vary greatly and the force of the claim which may be put forward will also vary with such circumstances. For this and other reasons it would be inconvenient to specify in the Act any proportion of the market value of an antique which it should be incumbent upon the Collector to pay.

At the same time, the Government of India feel that the law, as it stands, may in certain cases inflict hardship upon claimants and that public museums are possibly deprived of valuable relics which, were the terms offered more generous, be preserved for the benefit of the public and for investigation by the antiquarian. They think that the difficulty which has been placed before them can best be treated by executive order. They accordingly propose that special rewards should be allotted to the legal claimants in the case of valuable finds.

The Government of India will provide a reasonable sum in the budget of the Archaeological Department to meet this expenditure. Care will have to be exercised in order to ensure that such special rewards are given only in the case of finds which are of distinct historical or archaeological interest. With a view to introducing some uniformity in the amounts thus given and for obvious reasons connected with the archaeological budget, the assessment of any special reward would in all cases rest with the Director-General of Archaeology. Any such special reward given would be supplementary to the amount payable to the claimant under section 16 of the Act.

In case of a find which is judged by the Collector to be deserving of a special reward, it would be convenient if the local Superintendent of Archaeology were, in the first instance, consulted. Thereafter, the Local Government would address the Director-General of Archaeology forwarding at the same time the opinion of the Superintendent of Archaeology. The Director-General would, if he considered that there was reason for giving a special reward, assess the amount which in his opinion appeared justifiable.

* * *

The following resolution has been passed by the Ahmedabad Provincial Congress Committee: This Committee authorises the Bardoli Taluq of the Surat District and the Anand Taluk of the Kaira District to start civil disobedience after the President and Secretaries of the District Congress Committees have certified that the conditions laid down by the All-India Congress Committee have been fulfilled.

* * *

The official notification of the appointment by H. M. the King of Mr. W. E. S. Schwabe, K. C., as Chief Justice and Messrs. M. D. Devadoss and M. Venkata Subba Rao as Puisne Judges of the Madras High Court is notified in this week's *Fort St. George Gazette.*

* * *

A Communique says:—The Secretary of State for India has appointed Mr. Dadiba Merwanji Dalal C. I. E. to succeed Sir Sankaran Nair Kt. C. I. E., who has resigned his seat on the Secretary of State's Council for private reasons.

* * *

Bhoja Dhong Singh, a blind beggar of Tindharia, near Darjeeling, has sent the following letter to the Honorary Treasurers, Royal Reception Fund: "I am a poor old blind beggar who is starving and with the greatest difficulties in these hard days, many a time without a meal a day. I feel greatly rejoiced at the coming of our Almighty Prince. After a day's starve I have been able to save annas three and pies nine only, which I am enclosing in postage stamps as a token of love and loyalty. It is my heart's desire that he should come and set aside all our grievances. So it would be a great favour done to me if Your Honour please to accept this little sum."

* * *

At the first meeting of the Indian Muslim University, Aligarh, it was decided to invite H. R. H. the Prince of Wales and confer Honorary Doctorates on him as also on Sir Harcourt Butler, the Maharajah of Gwalior, Hon'ble Mr. Shafi and Nawab of Rampur.

* * *

Anent H. E. Lord Willingdon's utterance at Trichinopoly about the Caste system Dr. N. Subramanya Aiyar M. A., writes:—His Excellency has never let go a single opportunity without denouncing caste. Caste is a sacred institution to the majority of the people under his care and has its basis in religion as understood by these people. The Governor who is in fact the quinquennial king,—being a foreigner by race and religion,—has to be careful about his utterances. He cannot afford to be flippant or to play to the gallery or to seek political capital in superficial denunciation of things Indian. But this is exactly what, it would seem he has been doing time and often. He talks of caste-rigidity, and caste-prejudice. One should like to know what exactly he means. The cultured advocates and exponents of the caste-system, see in it the only system that could secure peace and prosperity both within and between nations. They do not want to be lectured to by nations who are fighting and dying under the non-caste system, about the abuses of the caste system. It is the system under proper use that any fair or sober man should talk about.

People in a caste is the arrangement of people in a society on the model of the human organism. While there will be division of labour as between one organ and another, the interdependence secured through such a division will ensure responsibility for each other's interest and consequent harmony. Each organ is to have its own distinguishing form, its own enabling structure, and its own appointed place. During the life of each generation each organ or caste is to buy of every other caste and to sell to every other and is not to interchange place, function or structure with any other. This mutual buying and selling constitutes the life of that organism and enables that life being led in peace and without want. To ensure the continuity of this peaceful and happy life through succeeding generations, marriage is insisted on between members of the same occupational group, and all social intercourse such as dining restricted within each group-and as long as this system works with a consciousness on the part of every caste of the principle, the purpose, and the aim of these prescriptions and proscriptions, and when therefore no ideas of duality, highness and lowness can enter who but the superficial word-trotter can object?

As a humble student of comparative sociology I respectfully challenge the noble lord and persons of his ilk to say in full detail what system they would propose in place of caste; As for the West there is no system. It is all a case of "everyman for himself and the devil take the hind-most." One does not need therefore to be told for the sake of comparison, how things are there, either in family, society or politics, and how the deeper thinkers are lamenting over the entire situation. More of this again.

The Hindu Message

H. R. H. The Prince of Wales.

His Royal Highness the Prince of Wales lands at Bombay to-day and we heartily tender to the Heir to the Throne and the Future Emperor of India a most loyal and enthusiastic welcome to our shores. As the great-grandson of Queen Victoria the Good who gave us our Magna Charta and the blessings of the British Rule, His Royal Highness is quite welcome; as the grandson of Edward the Peacemaker who gave us the beginnings of popular Representation he is doubly welcome; as the son of our King-Emperor George V. who has given us the Message of Hope and Sympathy and has put us on the road to Svarajya he is thrice welcome and as our Future Emperor who will be giving us Self-Government such as what the Dominions enjoy he is a thousand times welcome. Bombay is *en fete* to-day and we are sure the Prince will be received in right royal style befitting the rank of the august visitor as also the traditionally proverbial hospitality of India. But—even this Royal visit has a but—there is a section of the public represented by the Indian National Congress who question the advisability of the Prince's visit just at this juncture in view of the serious political situation in this country. *The Bombay Chronicle*, the spokesman of this party has in the middle of its telegram page the following "displayed" exhortation: "Boycott the Prince's Visit. It is the test of your earnestness. If you are determined to secure redress of Punjab wrong, revision of the Treaty of Sevres, and Swaraj, then boycott the Prince's visit. Measure of response will be measure of your fitness. India bears no ill-will against the Prince." This exhortation not to participate in the welcome to our future sovereign savours of a rude break-off with the hoary traditions of India's past. It is prescribed in the Smritis that if even your personal enemy approaches your doors as a guest you should welcome him heartily and offer him your ungrudging hospitality. This is the sacred rule of Atithisatkara (अतिथिसत्कार) rigorously followed by the Hindus from time immemorial. This golden rule appears now to be rudely thrown overboard. But a little consideration will show that it is not so. Every one has got the greatest love and respect for the Prince personally and we may confidently assert that the present move is due to causes far deeper and different than those of showing disrespect to the person of the Prince. It is due, as the present Viceroy has rightly understood, to the notion that the Viceroy and his Government are seeking to utilise the visit of the Prince for political purposes of their own and that they shall endeavour to represent the warmth of the reception accorded to His Royal Highness by the people as demonstrating the absence of any political grievances and the satisfaction of the people of India with the present conditions. In short it is genuinely feared that the Government of India intend to exploit the visit of His Royal Highness as a means of disguising from the British public and the world, the real feelings and attitude of the Indian people on political questions. In these circumstances it is impossible to evoke any very great enthusiasm over the visit and there is no denying the glaring fact that even those who have not joined the boycott movement, being swayed by their innate sense of loyalty, doubt the wisdom of their course. Hence it is that we gladly welcome the Viceroy's emphatic repudiation of these baseless fears and suggestions. His Excellency the Viceroy says :—

> I desire, with all the authority at my command, emphatically to repudiate these suggestions and to assure the Indian people that neither I nor my Government have ever had the faintest intention of using His Royal Highness's visit for political purposes and my Government formed the opinion that the visit of the Prince to India should take place this year in accordance with the statement that was made when the first promised visit was postponed, and this view was based upon grounds that must be obvious to every one who has the welfare of India at heart, even though there may be disagreement as to the methods by which that welfare is to be attained. Had I and my Government adopted any other attitude our action would inevitably have produced in the minds of the British public and of the peoples of the Dominions, impressions that would have reacted very unfavourably on the friendly relations between India and other parts of the Empire, and at a time when I attach the utmost importance to the growth in strength of these relations, to establishing them on a permanent basis and to cementing them with sympathy and affection.

I fully acknowledge that there are many matters of public policy upon which serious and even acute differences of opinion obtain in this country. I and my Government have always been, and still are, most desirous of reconciling these differences and solving these problems, but the Prince of Wales stands apart from and above all such political controversies. His Royal Highness' visit to India is in accordance with the precedent set by his august father and grandfather and he comes to India as the Heir to the Throne and the future Emperor of India and in that capacity alone his reception will not be the test of opinion that may be held on the political problems and differences of the day, but will be a test of the loyalty and attachment of the people of India towards the Crown itself. Loyalty to the King Emperor is independent of the political issues and controversies of India. It is a banner under which all should serve, irrespective of political opinion, and the opportunity presents itself for this manifestation by the arrival of His Royal Highness upon the shores of India.

This repudiation is good enough so far as it goes. But we may be permitted to state that the whole visit should not end as a mere pageantry but should fulfil some noble purpose. The *Nation* has rightly studied the situation when it says :—"Hitherto the Prince's imperial progresses have been detached altogether from anything that might remotely be associated with imperial politics. If that method is contemplated in regard to the Indian tour, it had far better be abandoned. But if Lord Reading and Mr. Montagu together can frame and carry through a scheme by means of which the Prince of Wales will go to India as the herald of a new and courageous purpose, the visit may count as an epoch-making event." Unless the visit of His Royal Highness is signalised by some radical move towards satisfying the aspirations of the country, it is needless to say that there is no meaning in having timed the visit at this juncture. We are emphatically of opinion that Self-Government within the British Commonwealth is our rightful goal and this has already been indicated as the object of British policy in India and not merely in words. In his little book entitled "Dominion Home Rule in Practice," Professor A. B. Keith, the great constitutional authority on Colonial Self-Government writes :—"The new status of the Dominions is confirmed by the covenant of the League of Nations, under which not merely is the British Empire a member but so also are the four Dominions and India, the position of the latter being motived by the fact that she has been assured in due course Self-Government on the Dominion model." Need we say that the present Royal visit is the most fitting opportunity of translating this "motive" into a definite tangible act with the greatest grace and utmost impressiveness.

The King-Emperor's Message.

Immediately before receiving the address of the Bombay Municipal Corporation H. R. H. the Prince of Wales read the following message from H. M. the King Emperor.

On this day, when my son lands for the first time upon your shores, I send though him my greetings to you, Princes and people of India. His coming is a token and renewal of the pledges of affection which it has been the heritage of our house to reaffirm to you. My father, when Prince of Wales, counted it his privilege to see, and seeing to understand, the great Empire in the East over which it was his destiny to rule, and I recall with thankfulness and pride that when he was called to the throne it fell to me to follow his illustrious example.

But I have the same hope and in this same spirit my son is with you to-day. The thought of his arrival brings with welcome vividness to my mind the happy memories I have stored of what I myself have learned in India, its charm and beauty, its immemorial history, its noble monuments, and above all the devotion of India and its faithful people, since proved as if by fire in their response to the Empire's call in the hour of its greatest need.

These memories will ever be with me as I trace his steps. My heart is with him as he moves among you, and with mine the heart of the Queen Empress, whose love for India is no less than my own. To friends whose loyalty we and our fathers have treasured he brings this message of trust and hope. My sympathy in all that passes in your lives is unabating. During recent years my thoughts have been yet more constantly with you.

Throughout the civilised world the foundations of social order have been tested by war and change. Wherever citizenship exists it has had to meet the test, and India, like other countries, has been called to face new and special problems of her own.

For this task her armoury is in the new powers and new responsibilities with which she has been equipped. That with the help of these aided by Lord Reading's guidance of my Government and its officers, you will bring those problems to an issue worthy of your historic past and of happiness for your future, and that all disquietings will vanish in well-ordered progress is my earnest wish and my confident belief.

Your anxieties and your rejoicings are my own. In all that may touch your happiness, in all that gives you hope and promotes your welfare I feel with you in the spirit of sympathy. My son has followed from afar your fortunes. It is now his ambition by his coming among you to ripen good will into yet fuller understanding.

I trust and believe that when he leaves your shores your hearts will follow him and his will stay with you, and that one link the more will be added to the golden chain of sympathy which for these many years has held my throne to India. And it is my warmest prayer that wisdom and contentment, growing hand in hand, will lead India into ever increasing national greatness within a free Empire, the Empire for which, I labour and for which if it be the Divine will, my son shall labour after me.

Social and Religious.

The Bhagavad Gita.

With an English Exposition
By K. S. Ramaswamy Sastri B. A, B. L.
(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA IX.

श्री भगवानुवाच—

The Blessed Bhagawan said:

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

To thee who art free from captiousness I shall teach this most secret knowledge, combined with realisation, by knowing which, thou shalt be liberated from this inauspicious (Samsara).

NOTES

1. Sri Sankaracharya says that in the eighth chapter the Lord taught the Dharana Yoga by which the soul was enabled to rise through the Nadi and go through the Archiradi Marga and attain Karma mukti. He says that in this chapter the Lord shows that that is not the only means of salvation, that that it is attained by Upasana (ध्येय ब्रह्मविद्या) and that by Jnana and sakshatkara (ज्ञेयब्रह्मविद्या) immediate salvation could be had on earth सद्योमुक्ति. Thus, according to the Adwaitic school, this chapter refers to Brahma Jnana as differentiated from Brahma Bhajana dealt with in the last chapter. The scripture says: ब्रह्मवेद ब्रह्मैव भवति । अत्र ब्रह्म समश्नुते ।

2 Sri Venkatanatha explains गुह्यतमं thus: कर्मकाण्ड is गुह्य, उपासनाकाण्ड is गुह्यतर, and ज्ञानकाण्ड is गुह्यतम.

3. Sri Ramanujacharya says that this chapter explains the nature of God and the nature of Devotion. उपासकभेदनिबन्धनाविशेषाः प्रतिपादिताः । इदानीमुपास्यस्य परमपुरुषस्य माहात्म्यं ज्ञानिनां च विशेषं विशोध्य भक्तिरूपस्योपासनस्य स्वरूपमुच्यते ।

4. Sri Madhwacharya says that this chapter is only an amplification of Chapter VII. सप्तमाध्यायोक्तं स्पष्टयत्यस्मिन्नध्याये

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

This is the king of all vidyas; this is the king of all secrets; this is the supreme among all purifiers; this is realisable by direct perception and realisation; this is meritorious; this is easy to perform; and this is imperishable.

NOTES

1. राजविद्या—The Lord is going to say in the next chapter that He is अध्यात्मविद्या विद्यानां ।

2. राजगुह्य—The Paisacha Bhashya explains this to mean protected by the sun and other kings (of the solar race). विवस्वादिभी राजभी रक्षितत्वात् । But Sri Sankaracharya gives a simpler and more natural explanation of it as meaning गुह्यानां राजा.

3. पवित्रं—The Lord has already said about ज्ञानं—न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । It destroys the bondage of innumerable acts in innumerable births.

4. The bliss of Brahma sakshatkara is not a debateable logical syllogism but is a matter of direct realisation (प्रत्यक्षावगम)

5. धर्म्य—Sri Dhanapati well says that this means अनेकजन्मसंचितनिष्कामधर्मफलं ।

6. धर्म्यं—Sri Madhwacharya says that it means 'relating to God'. धर्मो भगवान् तद्विषयं धर्म्यं। सर्वं जगद्धत्त इति धर्मः ।

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

Persons who have no faith in their Dharma, O Parantapa (vanquisher of enemies), without attaining me, return to the path of *samsara* (embodied life) fraught with death.

NOTES

1. This is the reason why, though the Godward path is easy and leads to eternal bliss, men do not tread it. Want of faith is the root of all suffering. Faith is the root of all joy.

Historical and Scientific.

Census in Ancient India.

(Translated by A. Rama Iyer, M.A. from the Bengali journal, "Upasana")

It must be a matter of peculiar interest to us to know that there obtained a system of Census in India more than 2,000 years ago. Megasthenes refers to it in the following words—"The third Committee of officials was entrusted with the duty of recording the details of births and deaths. The object was not merely to enable the Government to levy taxes, but also to keep it in touch with the increase or decrease in numbers among all classes of the people."

The system, so faintly outlined by Megasthenes, is described in detail by Koutilya in his "*Artha Sastra*". From this work we learn that, in those days, the Census was not taken at fixed intervals as in our time, but was one of the regular administrative functions of the State. There was a permanent department of Government entrusted with this work. The Head of this Department was known as the *Sama-*

harta, since his duty was the "gathering" of information. The land under his jurisdiction was divided into four *Sthanas*. or districts, and each district in turn was divided into a number of villages. Each district was under the charge of an official called the *Sthaniko*, and each *Sthanika* had under him a number of minor officials known as the *Gopas*. The work of the *Sthanikas* and *Gopas* was supervised by a class of Inspectors called the *Predeshtas*. The *Samaharta* also appointed a good number of spies for bringing in secret intelligence of men and matters.

The *Gopas* had to keep a record of the following items, besides surveying the land. (1) The population of each village according to the four main castes (2) The number of members in each family with their sex, age, occupation, income, and expenditure (3) The number of animals, biped and quadruped, kept in each household (4) Whether the family paid tax or no, and how much of tax, or gold, or free labour, or fine, it contributed to the coffers of the State.

The *Samahartas* had jurisdiction only over the villages. The towns and cities were under the control of special officers called the *Nagarikas*, who too had *Sthanikas* and *gopas* under them to carry on the work. Each *gopa* had to keep the records of a group of ten, or twenty, or some times even forty families.

As has been mentioned above the Census officers were also in charge of the survey of land. They had to fix the boundaries for each village; they had to define each plot of land as cultivated or uncultivated, as hilly, or dry, or wet, and keep a record of its extent and produce. They had also to keep a record of the forests, gardens, temples, tanks, choultries, roads, anicuts, pastures, shops and cremation grounds within their jurisdiction. There were a class of officers called the *Paridersakas* whose duty it was to check the items of information furnished by the *gopas*. On the basis of this information, the villages were all classified into the First, the Second, and the Third, class. The villages were also classified according to another principle. The *Paritaraka* village, for instance was one which was free of tax; the *Ayaviya* supplied men for the army; the *Kupya* paid its tax in kind, in cattle, gold, forest produce, and the like; and the *Vishti* furnished free labour.

From the above brief account, it can be easily seen how comprehensive was the system of Census which prevailed in India in those far distant days, and how valuable for purposes of administration were the details gathered under this system.

Literary and Educational.

Private Enterprise or Communism?

(A LABOUR MAN SPEAKS HIS MIND.)

BY DAVID GILMOUR. O. B. E.

[Mr. David Gilmour is one of the best known men in labour politics on the moderate side. He was No. I. member of No. 1. Lodge of the Lanarkshire Miners Federation, was a member of the Miners Federation for some years, and finally severed a 30 years' connection with the Miner's because he refused to be dictated to by the extremists. He is Secretary of the Coalition Trade Union Group in the House of Commons, which issued the recent Trade Union manifesto—Editor, H. M.]

Primarily the extremist campaign is directed against capitalism. All the energy put into public meetings, press work, and personal propaganda, is aimed at the destruction of private property.

The Marxian doctrine that the manual worker produces all wealth is the key-stone of the agitation. It is not so much in their deductions from facts that the extremists are wrong, but in the facts themselves.

A fallacy is repeated so often that ultimately some people believe it, and from that point it is easy to build up a plausible but quite untenable programme. Such a fallacy is the dictum that labour produces all wealth.

IS LABOUR THE SOLE PRODUCER.

If labour actually did produce all wealth it should be possible for a group of workers in any particular trade, who possess nothing but their labour, to produce goods. Can they? If a hundred engineers were put into a field and told to produce a railway engine, would they be able to do so? They would not in a thousand years, because they would have no capital to pay wages, nobody to direct them, no raw material, no plant, and in fact, nothing but their labour.

It will be said that the instance is absurd, of course it is, and the "Labour produces all wealth" theory is absurd by the same showing.

Capital, i.e. accumulated savings originally, must buy machinery and pay wages while the commodities are being produced. Management must direct production and see that everything works harmoniously and economically, or otherwise production would not pay, and finally a buyer must be found.

Capital is risked in doing all these things because it is hoped that the selling price of the product will leave a margin after paying for the costs involved. This is called profit, or, put otherwise, the wages of capital. Very often the selling price is insufficient to bring back the money paid out in getting the article produced and the consequent loss is borne by capital. Whether the venture is a success or not the workers get their wages at the end of the week. Capital takes all the risk.

Anyone who is inclined to doubt this may apply quite easily to the registrar, who will tell him how many concerns have failed in the last few years. In Industrial concerns, he will find that the bulk of the money lost has been paid out in wages.

A FALSE BASIS.

The basis of the campaign against private property, which is what the extremist means by capitalism, is false therefore.

There is another point however, which is of vital importance to the workers. It is urged that private property must be confiscated. The men who advocate this doctrine are under the delusion that the rich man, the great captain of industry, is to have his goods taken, and that they are to be shared out amongst the workers. First let us say that in the event of such a transference, most of the wealth which it was proposed to confiscate would vanish, for it exists largely as credit, which obviously would be destroyed.

Further, the total wealth of all the rich men in the country is only a fraction of the total National wealth. The balance is largely in the hands of the workers themselves. Capital is spread over millions of people,—poor people. There are eight hundred thousand shareholders in the railways, and one hundred and thirty thousand in the mines.

The would-be labour leader is fond of making wild statements. *These are facts.* In friendly societies, co-operatives, trade union funds, savings banks, building societies, war loan and insurance, the workers have invested something like £ 1,000,000,000. That is a colossal sum, *and it would be confiscated with the rest.* No distinctions could be made. The Poor man's life savings, and the house which he has spent years in buying, would be taken just as the Millionares Mansion. The house of the one is private property, just as the mansion of the other.

The extremist will say that exceptions will be made, that the poor man will be protected, that he will be better of after the grand share-out. *Why take the risk?* The Russian workers believed the promises of the Bolshevists,—what is their position to-day.?

It is the business of the trade union job seeker to stir up strife by mis-representation and falsehood. The mill-hand stands to lose his all by communism, just as much as the millionare. *What has communism to give in return?* Nothing but the chaos and misery of Russia.

Let us cool our heads and get down to work. That and not the vapourings of the extremists, will save us now.

Legal.

Gour and Aiyar Bills.

1. Below is given copy of the resolution passed by the Sri Bharat Dharma Mahamandal and published in Circular No. 246 *re* Dr. Gour's Amendment of the Civil Marriage Act.

Resolved: that the Sri Bharat Dharma Mahamandal expresses its strong protest and resentment against Dr. H. S. Gour, M. L. A's amendment of the Civil Marriage Act legalising and rendering valid marriages between different castes of the Hindus and between Hindu and non-Hindu creeds, such matrimonial connection being utterly repugnant to the Hindu ideas and sentiments and being directly in contravention with the Hindu religion, custom and tradition and utterly opposed to the Varnashram Dharma—the inviolable hereditary division into castes which is the vital preservative element of the Hindu society and basis of Hindu social structure, guaranteeing purity of blood to each caste. The Mahamandal emphatically points out that if such amendment is made in the Bill in the face of unanimous opposition and in defiance of the sentiment of the entire Varnashram Community it will create a feeling of unprecedented disquiet in the vast majority of peace-loving and loyal Varnashram Dharmi Hindus and alienate their sympathy with the present constitution of the Government. The Mahamandal most respectfully urges on the Government to make it indubitably evident that not only the amendment in question will not be allowed to be passed in the two Imperial Assemblies but the bringing-in of such dangerous, innovatory proposals encroaching upon the Hindu religious order should be rendered impossible in future.

The amendment Dr. Gour proposes to the bill is, that whereas the present Civil Marriage Act II of 1872 makes it compulsory on persons of solemnising a marriage under the Act to declare beforehand that he is neither a Hindu, nor a Christian, Mahomedan, Parsi, Sikh or Jain etc. In other words, whereas such a person has, in the first place, to place himself outside the pale of these religions (all of which have got marriage rituals of their own) before he can claim the operation of the said Act in his favour for purposes of marriage under it, Dr. Gour intends by his bill to bring about a state of things whereby a person born as a Hindu will be enabled to marry a European, Christian or an Indian Christian or a Mahamedan, etc., without renouncing the Hindu religion. Such a measure, it is feared, will introduce great confusion into Hindu Society as regards succession, joint family, divorce, etc. It is needless to say that the Hindu Law does not contemplate any such marriage, and the innovation will strike at the very root of the Hindu Society, leaving out of consideration the religious aspect of the question.

3. In this connection we can't help quoting what we wrote in Circular No. 226 *re*: the benefit the orthodox Hindu Community would derive from the Montford Reformed Councils:—

A grave disability is arising before the orthodox Hindu community. It will arise from the Reformed Council evolved out of the Montagu-Chelmsford Scheme. In that Scheme the privilege of special representation has been allowed to several communities such as Mahomedans, Christians, Sikhs, Panchamas or Non-Brahmans of the Madras Presidency, etc., to safeguard their respective interests. But nothing has been done to give such special representation to the poor, law-abiding and peace-loving orthodox Hindus forming the vast majority of His Imperial Majesty's subjects. On the other hand the chances of their due representation through the general electorates are diminished by competition with representatives who may canvass for the same seats, to say nothing of the privileged seats of their own heterodox co-religionists. Thus it is quite possible that no orthodox Hindu may be returned to any of the councils, Provincial or Imperial. A true orthodox Hindu means one who has faith in Shruti, Smriti and Puranas and bides by the Varnashram Dharma. Unfortunately for the orthodox Hindus anybody who does not belong to any particular community, and has at the same time no faith in Hinduism, nay, who is a heterodox and who has broken away from the moorings of Hindu Society and has become a member of other race and an adherent of other creeds may be called a Hindu and may represent them in the Imperial and Local Councils as defender of their interests. There are certain definite criteria to distinguish Mahomedans, Christians, etc. There can be no Mahomedanism without the prophet Mohammad and no Christianity without its Saviour Jesus Christ. But how different is the case with the Hindus, who are not followers of any special prophet! There are Hindus, and Hindus, Hindus in name even though they may openly deny the authority of the Hindu Shastras. The true Hindu religion rests upon the Varnashram Dharma as taught in the Shastras and supported by the time-honoured practices of the people. The vast majority of the Hindus who abide by these two main articles of faith in Hinduism have little chance of being represented in the Government Councils and as long as they are not duly represented there is every danger of innovations being brought forward and true Hinduism trampled down by the pseudo-Hindus who may pose as our champions. The orthodox Hindus, forming by far the largest majority of His Imperial Majesty's subjects and being naturally loyal, law-abiding, peace-loving religious people, habituated to be dumb by their faith in the law of Karma, have hitherto remained silent on-lookers unmoved even by the mischievous activities of others around them.

4. Dr. Gour's amendment if allowed to be passed will lay the axe at the root of our time-honoured Rishi-

ordained Varnashrama Dharma. With the abolition of the Varnashrama Dharma, the very name of the Hindus will disappear. The British Government have all along been professing neutrality in matters social and religious and if in the absence of sufficient number of orthodox Hindu representatives in the Councils, the Government allow such notorious bills to be passed they will create a position for which they will have to thank themselves.

5. The Council of this All-India organisation of the Varnashram Dharmi Orthodox Hindus therefore earnestly appeal to all concerned to gird up their loins to protect their sacred and dear religion by preventing this amendment being passed into law, by holding strong protest meetings and sending telegrams to the Imperial and local Governments and leading newspapers forwarding a copy to this office for record.

6. Another Bill affecting Hindu Society has also been introduced into the Legislative Assembly by Mr. Shesagiri Aiyar, a late judge of the Madras High Court, by which he wishes to enact that the principles of the Hindu Law as to exclusion from inheritance of insane, leprous and other persons such as those devoid of their use of limbs and senses (which the Hindu Dharma Shastras enjoin by positive injunctions) repealing the Hindu law on the point and enacting that such persons should inherit in spite of Shastrik injunctions to the contrary. Apart from the equitable character of the Hindu view on this point, generally speaking, the measure will introduce a novel and a most dangerous principle so far as the conservation of the Hindu society is concerned. If the principle that Hindu law as enunciated in the Dharma Shastras and Smritis etc. can be repealed by the Indian legislature through the votes of its members consisting of men belonging to various nationalities and bodies, outside the pale of Hinduism, the fabric of Hindu society will, in that case have to depend upon the passing fancy of so-called reformers denationalised men, and on their ideas of propriety—a contingency which Hindu society cannot contemplate with equanimity. Hindu society, in a body, must protest against such bill and make its voice felt not only by the members of the legislature but by the Government itself. Mr. Seshagiri Iyer however, has excepted Bengal from the operation of his bill. It is therefore incumbent on Hindus living outside of Bengal to express their abhorrence of the bill and the principle underlying it with as much force as they can command. In the case of Bengal also, although the province is excluded from the operations of the bill, yet it will affect Bengalees living outside of Bengal as regards their personal law, just as much as it will affect non-Bengalee Hindus living in those parts of India. Further, the principle of the bill will equally affect, all Hindus whether living in or out of Bengal.

7. Before the new constitution was sanctioned by the Government, they have more than once encroached upon the sacred Hindu law resulting from want of true knowledge about the fundamental principles of the same. The time has therefore come for the orthodox Hindus to make a strong India-wide movement and make the Government realise the true aspect of things and to spare their sacred and dear religion being trampled by its pseudo-Hindu members of the Councils.

8. Let the visit of His Royal Highness the Prince of Wales in India be made the occasion of the definite declaration by the Government that the laws of social order, inheritance, traditions and religious customs of not only the Hindus, but also of any other creed or community in India should not be interfered with by any Legislative Councils, both Imperial and Provincial, which is sure to preserve peace and order in the most important part of the British Empire, and render smooth the happy progress of the Indian nationalities.

RAVANESHWAR PRASAD SINGH,
(Maharaja of Gidhaur)
President of the Council.

Reviews.

The Truth About India by H. M. HYNDMAN, Published by S. Ganesan, Triplicane. Price Rs 0–12–0

This is an admirable brochure which lays bare the tortuous policy of the British in India from the days of the East India Company down to modern times. The author says that India was the El Dorado of the unscrupulous and cruel commercial adventurer and that the English ruthlessly crushed the indigenous industries. "Unchecked competition, free trade in English goods in English territory was a commercial religion."

Mr. Hyndman shatters the bogey trotted out by the English that Indians are incapable of governing themselves. He says well, "yet many hundreds of years before the nations of India had been a collection of wealthy and highly civilised people, possessed of a great language, with an elaborate code of laws and social regulations, with exquisite artistic taste in architecture and decoration, producing beautiful manufactures of all kinds and endowed with religious ideas and philosophic and scientific conceptions which have greatly influenced the development of the most progressive races of the West......"

The author has immense faith in the efficacy of Non-Co-operation. He concludes the first part of his book thus:—"A peaceful upset of the entire English system is quite possible, seeing that, as has been truly said, the Indians themselves have only to refuse to work for Europeans and the whole white Empire would be brought to an end within a month. Certain it is that if the agricultural population, hitherto so quiescent, with the exception of a few local outbreaks, were to become even 'passively hostile' British rule would soon be a thing of the past."

The second part of the brochure under review is a masterly analysis of the economic situation in India. The author says with perfect truth that the true test of the prosperity and good government of any country is not the average income of the whole population in which the great revenues of the millionaires, big landowners, and heads of industrial or transport combines balance the wages received by the artisans, small cultivators, or agricultural labourers, but the real well-being of the whole of the producing class. Lord Curzon estimated the average income of the Indian at not more than £ 2 a year. Mr. William Digby put the average value of the production of the cultivators at not more than 12s. 6d. a year per head. It is inconceivable how human beings can exist upon such a miserable pittance.

The book-let is on the whole eminently suggestive, instructive and interesting and will amply repay careful study. It is indeed a matter for regret that many of our political orators do not devote sufficient attention to the economic aspect of political problems. Every politician should have a copy of Mr. Hyndman's dainty little book on his table and read, mark, learn and inwardly digest it.

"Lotus."

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Niti Dharma (ETHICAL RELIGION) Published By S. Ganesan, Triplicane. Price Rs. 0—3—0

The book is an English translation from Hindi of a Guzerati book By Mahatma Gandhi. The translator, Mr. A. Rama Iyer, M. A., a lecturer in the National College, Trichinopoly, has done his work with an amount of faithfulness that leaves nothing to be desired, at least that leaves the readers in no vagueness with regard to the basic ideas of the author. Mahatma Gandhi, who stands before the world as the leader of the Indian People in their attempts at "inner regeneration," a fruit whereof will be the "attainment of Svaraj" in the political and economic life of the country is here found not as a militant personality, but as the author of a hand-book on the Art of Conduct in our simple everyday life of simple duties. The life of stress and conflict, of which the Mahatma is the centre today among us, with its elemental passions and idealisms, is subdued here in the insistence on "the great moral virtues, like love, charity, gratitude and patriotism" which have for their ultimate end the good of mankind. There is no conflict thus between the labour which the Mahatmaji devoted to the production of this book and that in which he is engaged today; his present activities are a fulfilment in life of the ideas which he has sought to impress upon his people in the book now before us. In these days when every idea of ours faces a challenge to prove its truth and utility, when the sanctities of the institutions of State, Property and Industry, the Family, Religion and Morals are being scrutinised and questioned, it is good to have their utility insisted on by a person of the Mahatma's position.

The value of the present volume is further enhanced by the publication of an appreciation of the Mahatma from the pen of the Rev. J. H. Holmes of the Community Church, New York, U. S. A., wherein the Mahatma is described as the "greatest man of the age."

Th.

A Guide to Health; Published by S. Ganesan, Triplicane Price. Rs. 1—8—0.

This book also is by Mahatma Gandhi, an English rendering of which—by the translator of the "Ethical Religion"—from the Hindi version, lies before us. Our readers will remember that some chapters of this work originally appeared in these columns. The translator has wisely attempted no literal rendering, but he hopes that no "misinterpretation of the original words" would be found. We can also testify from the hurried study which we have been able to devote te the book that the translator has been successful in his labour of love, for he says that he has been benifitted by the method of treatment advocated in the book by Mahatma Gandhi.

Those who keep themselves abreast of the trend and tendencies of the activities of the science and art of medicine, especially in the West, must have noticed an attempt to go back upon the system of over-medication, characteristic of the last 50 years to a simpler mode of treatment. This return movement, or as some would call it, reaction, was, due to the increasing realisation of the truth of the "unity" of diseases calling for a rejection of the empirical over-medication, mentioned above. Mahatma Gandhi, whose philosophy and experience of life has led him to a support of the simple in life, indicates in this book the tendency we have hinted at above. Health is the maintenance of an equilibrium and harmony among the varied functions and demands of our body and mind. Any disturbance in this equilibrium is sought to be restored by the help of nature through the herbs and minerals available to us. It is through experiment and experience that we stumble on the right things. Mahatma Gandhi gives us some of these experiments and experiences in this book, as also of men like Kuhne of Germany.

There is another aspect from which to view books like these. The stress and strain of modern life have been driving us to less self-dependent life than we enjoyed a few decades back. We suffer from diseases more than before; we run to medical men more than before. Our present life, somehow, does not give us knowledge of what health is and how we can maintain it by knowledge and practice of simple rules. The book under review is an attempt at supplying this knowledge, and is, therefore, welcome more than ever to the present ignorant and unhealthy generation of our people.

Th.

To the Students; By MR. C. F. ANDREWS Published by S Ganesan, Triplicane. Price. Rs. 1—0—0.

This is a collection of speeches delivered by Mr. Andrews on various occasions to Indian students in their conventions, conferences and meetings. The opening address was, it appears, delivered to those of our countrymen whom life had taken to the wilds of Central Africa. It deals with the peace in life which is being sought to be realised in the educational experiment of Rabindranath at "Shantiniketan" at Bolepur, Bengal. As in this address, so in the others contained in this book, Mr. Andrews puts before his hearers the need for rising superior to the dust of struggles, inseparable from and implicit in life, and for trying to reach out to ultimate realities which give meaning to life. The world is too much with us, has always been. Mr. Andrews warns us against bowing down to this predominance, which comes to us today in the shape of the 'money worship' and 'the material power of the West' and its successes, and exhorts us to hold firm to the spiritual in us—"faith in God, faith in Immortality, faith in the higher life, faith in mankind, which shows itself in deeds of love"—which alone can save us and has saved us from the fate that has overtaken the sister-civilisations of Egypt, Babylon, Greece and Rome and the lack of which threatens to submerge the dominant civilisations of the present day.

While this is the key-note of all the speeches, his fourth lecture has a value of its own at the present time in showing us how an Englishman, proud of the culture and civilisation of his race, has lived to reach out to the idea that the arrogance of the "White Race Supremacy" is 'the greatest of all curses to the human race today,' and what a hideous mockery has been made of the civilisation of today by raising this incidental supremacy to a 'White Race Religion.' As a parallel to this condemnation, Mr. Andrews lays bare to us the equally cruel subordination in which a majority of the people have to live in the social economy of our country. Until and unless we have righted this grave wrong, Svaraj, in one year or in a hundred years, cannot be attained,—this is the message of this lover of the Holy Land. *Th.*

Correspondence.

Untouchability.

The movement for its removal has brought out quite a large number of advocates for either side. They argue on rational grounds. Some quote Scriptural texts. To ordinary minds, they are bewildering as the real issue is not borne in mind. Purity should be maintained. Impurity, by whatever cause, should be removed. Bath and penances are the treatment prescribed in the Shastras, for impurities curable in that way. But, we are not concerned with this general question. There are various kinds of pollutions. They need not form the subject of this controversy.

Mr. R. Krishnaswami Aiyer's citation of texts reminds me of a controversy that was going on, some years ago, when the great Raju Sastrigal wrote a book on the excellences of Bhasma and Rudraksha. It called for the such condemnation that the whole Smiriti and Puranic texts were dug up to show how the touch of Bhasma-wearer was a pollution.

Nibandhakaras would say that there would be no difficulty if we followed our traditions. For various reasons, family traditions are broken up. In the application of rules traced from books of authority, it is difficult to follow the letter. For example, to a Smartha, touch by a Pancharatrin or Pasupata, Bauddha or Jaina is a pollution. Similarly to a Pancharatrin, touch by a Lingi or Mayavadi is a pollution. Can we say these rules hold good at present or we observe in practice? Even if we observe, it does not involve any question of status.

In the case before us, the rule of untouchability, if strictly observed, involves the question of social status also. Mr. Krishnaswami aiyer has taken pains to show that Smiritis recognise, besides four castes, several intermediate castes and agtyajas beyond the four castes. To that extent, it is a social question and we should not mix up cases which do not involve social status. The formation or coming into existence of these castes was not a creation as in the case of four castes but it was a later growth (as Mr. Krishnaswami Aiyer concedes) in the Kali age for which the Smiriti writers have made due provision.

Cannot these communities be re-solved or reabsorbed into one of the four classes which alone have existed from creation? What was formed in the Kali age may be reformed or dissolved in the Kali age itself. I believe, in putting this question, I invoke the Sastras without questioning their authority or even without questioning the interpretation of Mr. R. Krishnaswami Aiyer.

Tuticorin. P. S. SIVASWAMI.

Miscellaneous.

Mahamandal Honours.

At the last Adhiveshan held in Moradabad, the Council of the Sri Bharat Dharma Mahamandal of Benares conferred on the undermentioned Sanatana Dharma Patrons and workers in Southern India, the following distinction:—

1. H. H. The Maharaja of Travancore:—elected a Samrakshaka—"*Bharat Dharma Tilak.*"
2. Sirukudi Krishnaswami Dikshitar:— "*Srouta Bushan*"
3. Tethiyur Subramania Sastrigal:—"*Sastra Ratna*"
4. U. P. Krishnamacharya:—"*Mahopadesak*"
5. Agnihotram Gopala Desikachariyar:— "*Mahopadesak*"
6. Prof. Ramamurti Naidu, Vizag:— "*Mallasiromani*"
7. Puthankottam Srinivasachariar:— "*Mahopadesak*"
8. N. S. Ranganatha Aiyar, B.A., B.L.,— "Manapatra"
9. N. Natesa Aiyar, B.A., B.L, Madura:— "Special Manapatra"
10. P. L. Venkatarama Sastri, Negapatam:— "Special Manapatra"

T. V. SWMINATHA AIYER.
Provincial Secretary.

Olla Podrida.

At Oppan in Germany the gases imprisoned for manufacturing aniline dyes broke loose. Nitrogen sought and found its freedom. It did not go alone. It took as company 3000 souls leaving 3000 corpses to rot on the ground.

* * *

It seems that a grass hopper is able to take a jump which man can rival only by jumping half a mile. Take note of this, O long jumpers!

* * *

One of our ministers has recently complimented the missionaries on their help to the cause of education and industries. I suppose that we must understand the compliment on a ministerial and metaphysical sense!

* * *

The Madras Corporation will not allow ladies to come in. It is a close corporation and has not got a body to be kicked or a soul to be damned. But the ladies of Madras are now very angry and are promptly kicking and damning it.

* * *

I read a few days ago somewhere in the dailies that the less the government is in evidence the more prosperous and contented the people are. But we must remember that civilisation is the enhancement of over-government, poverty and discontent.

* * *

Till now Rockefeller was said to be the richest man. But now Ford, the Motor Car manufacturer, has beaten, his record. Ford is worth £ 65, 750,000. Who can overtake a man in a Motor Car? This Ford is not only the owner of a motor car but he is also the maker of motor cars. He has only one rival—whom he will beat soon—the maker of the world.

* * *

He has only one competitor on earth in the race for fame and greatness. This is "Lady Lena"—a hen which ornaments Nova Scotia and which has laid 104 eggs in 104 days and which is said to be the champion of the world!

* * *

We are told that the annual alimentary and gastronomic fair at Digon, the capital of Burgundy, is coming on soon. Have I a chance?

* * *

What an advertising age this is to be sure? For some days past I have been seeing in *The Hindu* a very interesting advertisement. A boy stands nonchalantly on one side of a stile while a bull stands on the other side. He takes his hat off and says to the bull. "I like you better as bovril." That is modern civilisation. Take away life and bottle up the carcass and eat it up and crow over your achievement. Bovril indeed! What are we coming to?

* * *

The world has got an yet another new invention. A new gunpowder has been invented which is smokeless, and gives no flash or discharge. The only signs of its existence are a dull red glow at the point of the musket and death instantaneous and inevitable to its object. O wonderful man!

* * *

King Kari has sought his throne again and has become the modern Tantalus.

* * *

Dunlop is dead. It does not matter. The Dunlop Tyres will live, though he got tired of life.

* * *

The Herald of the Star has begun to announce the coming of the star. Do you know who is living inside the star? Of course, J. Krishnamurthi. Do you know who is leading the star (by its nose)? Of course Mrs. Annie Besant. We must prepare ourselves for the advent of a star of the first magnitude.

* * *

The Danish Parliament has voted 2000 Kroner to collect Greenland Esquimaux folk-songs. Our beautiful folkstories and folksongs are uncollected and are dying out. Yet our people care more for third-hand political talk and philosophical jugglery than for real sensible national work. We meet more stars than men. How can this small tiny speck of a planet support these vast orbed stars of all sorts of magnitudes? O stars! Go your way in the wide heavens and leave us in peace.

SCRUTATOR.

Arya - - Charitam

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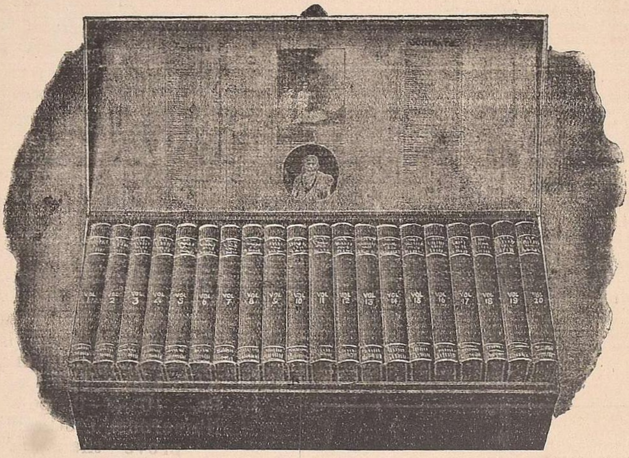

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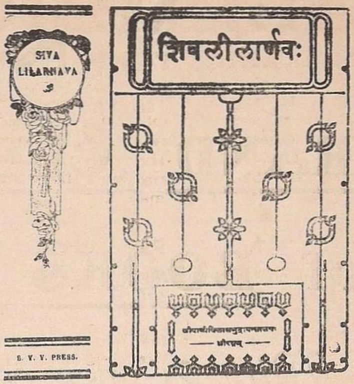

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